THE READY VVAY TO TRVE REPENTANCE:

OR

A Godly, and Learned Treatiſe, of the *Repentance* of *Mary Magdalen*: opened in diuers Sermons at the firſt; begun in *little Alhallowes vpon the Wall*, *London*, the 21. day of *Septemb.* 1616. and continued in S. *Peters Church* in *Sandwich*; contayning *Doctrine of* FAITH.

Dd. 5. 59

BIBL. CANT. ACAD.

By HARIM WHITE *Bachelor of Diuinity*, and Chaplyn to his moſt *Excellent Maieſty*.

Whereunto alſo, by requeſt, are added certaine other Sermons, preached by the ſame Author, vpon diuers occaſions, in his priuate Cure.

Epheſ. 3. 4.

Whereby, when ye read, ye may know mine vnderſtanding in the myſtery of Chriſt.

CYR. Lib. 7. Cap. 1. in IOH. AN.

Nec Sapientia, nec obſeruatio legis, nec bona vita quicquam valet, niſi per eum, per quem ſolum, datur aditus, et acceſſus in ſalutem.

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435:02

TO THE RIGHT Vertuous, Graue, Wiſe, *and Religious Gentlewoman,* Mris. *Dorothey Dalby*, Widow, *his deare and naturall Mother:* HARIM WHITE, her dutifull *and onely Sonne, wiſheth, in* this life proſperity; and in that which is to come, *eternall felicity.*

THings *deferred, and long in expectation, afford the more ioy in the fruition. You haue (I acknowledge*

moſt deare and louing Mother) *hitherto reaped nothing at all, for all that you haue ſo largely and long ſince ſowne: but haue with the wiſe Husbandman, ſtill patiently waited for the fruitfull time of Harueſt.*

Now therefore, in ſome meaſure to comfort you, (though at the laſt) as our Sauiour willeth his Diſciples, ſo doe I you, To lift vp your eyes, for now the Regions are already *Albæ* white, euen to the Harueſt. Ioh. 4. 35. *And although they bee not all* Siccæ, *dry, and throughly ripe at once: yet let our ſmall beginning bee acceptable, and encourage you with hope of the reſt in due time. All Graines are not ripe together, but euery kinde hath it owne proper, and fit*

ſt ſeaſon. Heere firſt we beginne with Faith, *and purpoſe (God bleſſing vs) to goe on with* Hope, *and end with* Loue, *which threefold Cable ſhall neuer bee broken. I could finde none in right (amongſt the many) more fit then your ſelfe, to whoſe care and protection I might commit this ſhiftleſſe and helpleſſe Orphan: it beeing originally, and properly your owne Iſſue. If therefore you ſhall bee pleaſed with theſe my firſt fruites, and fauourably interpret theſe my firſt endeauours: you ſhall thereby encourage mee to tender to your view, workes of greater importance heereafter. And in the* interim (*as duty bindeth mee*) *I will not ceaſe to ſolicite God by*

prayer for your continuall proſperity; and that when hee ſhall pleaſe to take you from this earthly manſion, you may aſcend into the euerlaſting habitation of glorie. And thus in all filiall obſequy I humbly take my leaue this third of Ian.

1617.

Your euer obedient, louing Sonne.

HARIM WHITE.

To the Religious, and well affected Reader.

SEeing the World, at this day, ſo generally tranſported, with ſuch dangerous, and ſtrange Doctrines; and that all men (almoſt) hunting after nouelties, doe ſo eagerly deſire that which is peſtilent and noyſome; in the meane while loathing and reiecting, that which is wholſome and good. It therefore beſeemeth all men, (that tender the glory of God) but ſpecially

cially the Miniſters of his word, diligently to ſhew to the people, the true difference betweene *verum*, and *apparens bonum*, that is, betweene that which is good indeed, and that which ſeemeth to be ſo: eſpecially in all great and fundamentall poynts of Saluation. To which purpoſe, I haue diuulged this little Treatiſe, which in it owne particular, ſhall (I doubt not) but performe this Office, to which end it is ſent: and be as a defenſatiue in health againſt the day of ſickneſſe, and as a preſeruatiue in life, againſt the day of death. Wherin I ſoare not with the towring Eagle, into the clouds, neither deale I with Queſtions of difficulty, (which reſpect the learned and great wits; let ſuch as liſt climbe into the third Heauen, and ſhew from thence high miſteries, and vnheard of Reuelations) but caſting my ſelfe vpon the ground, with all humility, I ſtudy to informe the meaneſt of Gods

Gods children (after a plaine and eaſie manner) in thoſe things, which neceſſarily appertaine to their eternall happineſſe. And amongſt the many behoofefull points of Chriſtian Religion, I find none at this day more neceſſary to bee taught and embraced, then this of *Faith* and true *Repentance*; ſeeing that fancy is generally reputed Faith, and conceit Conſcience, and that Hypocriſie walketh in equall compare with Piety. I had no purpoſe at the firſt preaching heereof, to haue committed the ſame to Print, neither did I euer value it worth the Preſſe or publike view: only contenting my ſelfe with the diſcharge of my duty, and edification of my priuate flocke. But being ouer-ruled heerein, by the importunate intreaty of ſome of my hearers, and louing friends, I could not denie their requeſt, ſeeing it intended the publike good. Vſe it therefore Godly Reader, and meditate therein for thy

thy comfort: If thou reapeſt any profit thereby, giue God the praiſe, and thou haſt ſufficiently rewarded my paines. Farewell.

From my Parſonage houſe, of S. Peters *in Sandwich in Kent, this* 3. *of Ian.* 1617.

Thy vnfaigned Louer in *Chriſt Ieſus.*

HARIM WHITE.

THE READY WAY
to true Repentance.
OR
A learned, profitable, and comfortable *Discourse of the Faith*, and Repentance of MARY MAGDALEN, *fit for the time, and* profitable for all that loue the Lord in sincerity.

LVKE 7. 47.

Many Sinnes are forgiuen her, for she loued much.

THis Parcell of Scripture, is the conclusion of the notable Story of *Mary Magdalen*, and her Repentance, with the circumstances, and occurrences thervnto belonging. A Doctrine and practise indeed, of vs too much neglected: but as we see

ſee heere, by the Holy Ghoſt, & holy Church carefully regiſtred, and by *Mary Magdalen* to the full performed. The ſequell whereof is no leſſe then *Remiſſio peccatorum*, the remiſſion of Sinnes.

1. By Faith obtained.
2. By loue expreſſed.

Many ſinnes are forgiuen her, for ſhe loued much.

THe moſt memorable and admirable example of true Repentance is now deliuered.

A ſinfull woman reclaimed.
A grounded Sinner repentant.

She was the very filth of ſinne, *Sentina malorum*, one that ſet her ſelfe to ſale, *Proſtibulum inter gentes*, an inſatiable Woman, *Qui proſtituit ſe omnibus*, hauing her Chaſtity at command for money, the by-word of the people, one pointed at, the very ſcumme and ſcoffe of the world, it ſhould ſeeme a ſinne aboue meaſure, and ſuch a one was *Mary Magdalen*.

But behold the loſt Groat is found,
The Strayed ſheepe is ſought vp,
The Prodigall Child is returned,

The Thiefe is conuerted,
Peter hath bitterly wept,
And *Mary Magdalen* hath truely repented.

The Kingdome of Heauen it seemes now suffers violence. *Math.* 11. 12. and whores and theeues enter in before you. *Mat.* 21. 31. *Facilius est enim* (as one well saith) *desperatissimos peccatores, ad meliora reuocare, &c.* It is an easier thing to bring to *Repentance* the vildest sinner, then such a one as swelleth in conceit of his owne Righteousnes.

They that be whole need not the Phisition, but they that be sicke: Hee came not to call the righteous but sinners to repentance. *Luke* 5. 32.

And this *Conuersion* of a sinner is indeed a supernaturall worke.

Before we enter into the discourse of the definition of *Repentance*, I think it not amisse to vse some description thereof, which for default (as *Logicians* affirme) may stand in stead of a definition.

Pœnitentia, Repentance to a sinner.

It is the *Monoceros*, or Vnicornes horne, soueraigne against poyson. It is the true *Methridate*, good in the mournefull time of Pestilence.

lence. It is *Iacobs* Ladder, *Scala Cœli*, the Ladder of Heauen, by which all muſt needs aſcend, that will goe thither. It is *Regia via*, the Kings high way, the onely beaten and trodden path, that leadeth to eternall bliſſe. It is the tranſlating of *Henoch*, that is, of ſinfull man, from naturall affections, to ſpirituall inclinations It is the Chariot of *Eliah*, whereby we are carried directly vnto God. It is the Red Sea, that drownes *Pharaoh* and all his hoaſt, the ſpirituall *Pharaoh*, the Diuell, Sinne, Death and Condemnation. It is the Salt the Prophet vſed, to make ſweet the bitter waters of *Iericho*. It is the leauen that doth ſeaſon, and make ſauory the whole lumpe vnto God. It is the wombe of the Church, wherein Sonnes and Daughters are begotten to God. It is the birth of *Nicodemus*, whereby we are truly regenerate. It is the true *Balſum*, the moſt precious oyle that man can vſe for any wound of the ſoule. It is the right *Apopanax*, or *Panacea*, ſouereigne for euery diſeaſe of the Soule, except wilfull ſinne againſt the Holy Ghoſt. It is the leaues of the Tree of life, that ſerue to heale the people withall. *Reu.* 22.

Now

Now *Pœnitere*, to *Repent*, is
The charge and commandement of God.
The counsell and exhortation of the
{ Patriarkes,
{ Prophets, and
{ Apostles.
The practise of the Church in all ages.
The ioy of *Heauen*, and paine of *Hell*.
For God and his Angells reioyce at it, the Diuell and his instruments doe grieue at it.

I cannot compare *Repentance* to any thing better then to the Spring.

Vera pœnitentia, vera veris Imago.

True Repentance beares the true figure of a liuely spring: for as the Winter is the benumming, scorching and killing of Hearbes, Plants, Trees, Fruites, and encrease of the earth, and is a likenes of death for the time; so is the Spring a renewing, quickning, and restoring of all things, as before.

By this Similie then we may obserue, that as sinne by man committed, is a benumming, wounding and killing of man, and is (as a Winter) death to man: So is Repentance as the Spring renewing, quickening, and raising of that man, a liuely image of his resurrection. And the Repentant thus reuiued, renued,

and raiſed againe, behold his Spring, hee putteth forth his bloſomes, and bringeth forth fruites, namely workes worthy amendement of life.

The Spring we ſee giues a ſtate, eſſence, and being to things: *Noua rerum ſpecies, noua rerum facies:* it reneweth the face of the whole earth, and ſo doth Repentance the whole man.

The Yeare is diuided into foure parts, and euery quarter is *Trimenſis*, or *Trimeſtris*, that is, conſiſting of three Months: So likewiſe is the Spring diuided into three times or Seaſons. *viz.*

Nouum.	The new	
Adultũ.	The growing	Spring.
Præceps.	The fading or falling	

By the new Spring, we haue a new face vpon the earth, the dead, and darke mantle is taken away, and a liuely freſh vaile is put on: So is it in the Soules Spring of Repentance, there is, *Noua forma, Noua creatura*, A new Creature, a new man; The ragged cloake of blind *Bartimeus* is put off, and the rich roabe, and wedding garment of Righteouſnes and Holineſſe is put on.

And thus much of the deſcription of Repentance,

pentance, and now we come to the definition thereof.

Pœnitentia, Repentance is,

The altring or changing of the former course of life: an inward sorrow and mourning for sinne ioyned with *Faith*, to obtaine remission; and amendment of life, bringing forth fruits answerable to Repentance,

Whereby wee learne that the conuersion of a Sinner consisteth of three parts, *viz.*

1. Of a purpose and resolution in the mind.
2. Of an inclinatiō & propensiō in the wil.
3. Of an indeauour and practise in the life, to abandon former sinnes, and to walke in obedience vnto Gods commandements.

But here it may be questioned, whether Faith be a part of Repentance, or no?

To which I answere, Repentance is a thing necessarily ioyned to *Faith*, but *faith* is no part thereof: for, if Repentance be taken (as heere we vnderstand it) for the restoring, returning, and renewing of mans life: then it is cleare, that repentance is the fruit of Faith, and *Faith*, no part of Repentance: example hereof.

As the body of the Sunne is one thing, and

the light another, distinct the one from the other, and yet the one capable of the other, so is *Repentance*, and *Faith*, distinct, and seuerall, one from the other, and yet craving the vse, and helpe one of another.

Faith is the inchoation (and as it were) the mother of *Repentance*, and giueth light, to the man that minds to repent: for when the minde of man, begins to embrace the goodnesse of God, touching remission of sinnes, by the death of Christ; Then doth immediatly follow alteration, and renouation: that is, the casting away of the workes of darkenesse, and the puting on, of the armor of light. So then we conclude, *Faith*, is the initiation of *Repentance*, and *Repentance*, is the consummation of *Faith*. The essentiall parts of true *Repentance* are two, *viz.* 1. To cease from euill. 2 To endeuour to doe good. *Psal.* 34.

We must not onely eschew euill, but wee must also doe that which is good. The commandement that is there Prohibitiue, is there preceptiue also: & he that doth there enioine, doth there restraine also: hee that negatiuely forbiddeth what a man shall not doe, he affirmatiuely also cõmandeth what a man should doe. It is not enough for a man to shun euill,

but

but hee muſt alſo follow that which is good.

As touching the integrity of a Chriſtian life, it is nothing at all *mouere*, except we doe *promouere* alſo; it is nothing to caſt a way the workes of darkeneſſe, except wee put on the Armour of light. *Rom.* 13.12. It is nothing to mortifie the fleſh, except we doe quicken the ſpirit. *Gal.* 5.24.26. It is nothing to renounce *Adam*, except we embrace Chriſt. *Rom.* 12.2. Briefely, it is nothing to forſake vngodlines, and ſinfull luſts, except we liue ſoberly, righteouſly, and godly, in this preſent world. *Titus*, 2.12. *Qui non proficit, Deficit*: Wee muſt therefore begin well, and end well too; wee muſt add ſtrength to ſtrength. By this then that hath beene ſpoken, the cauſes of repentance, are made conſpicuous, *viz.* 1 the formall is our conuerſion or change: 2 The matter, is the will of man reſoluing: 3 The obiect, is our ſinne, and good life: our ſinne, for which wee are ſorrow: our good life, which wee endeuour ſeriouſly to performe. 4 The principall efficient is God, and the adiuuant or inſtrumental cauſe is faith, God beſtowing Faith, and Faith begetting Repentance. 5. The finall, is the honour, and glory of God, and the health & ſaluation of our ſoules. And thus much you haue heard of Repentance.

1. By way of diſcription. 2. By way of definition. 3. By euidence of the true cauſes thereof.

Now are we come to certain circumſtances, and obſeruances concerning Repentance: of which inorder, the circumſtances are in number foure *viz.* 1. The time, *when to repent.* 2. The meanes and motiues, mouing to *repent.* 3. The lets and hinderances, *that wee cannot repent.* 4. The griefe, and ſorrow, wee muſt vndergoe, if we will truely *repent*; with other branches as *pediſique* attendants, and annexed rites and ceremonies, I meane penitenciall ceremonies.

For the firſt.

Agenda eſt in tempore Pœnitentia.

Repentance muſt be done in due, and fit time, all our life, ſhould be the ſtudy of repentance, immediatly vpon any ſinne committed, let our repentance be then practiſed, perſcribe not to thy ſelfe in preſumption, a lingering time of thy conuerſion. It is the greateſt of all follies, to deferre repentance, and to delay amendment of our ſinfull life.

Qui hodie non eſt, cras minus aptus erit.

If to day be too ſoone, to morrow will be too late.

Eccluſ.

Ecclus. 5. 7. *Cras, Cras,* to morrow, to morrow.

It is the voyce of the Crow, indeed, it is the voyce of the Deuill, it is a deadly voyce, founded forth by our deadly enemy: For repentance admits no delay, doe that therefore out of hand, forthwith, euen now; euery howre of thy life, and at the laſt howre of thy death.

In youth begin well, lay a good foundation, hold on in thy midle age, and giue not ouer in thy latter end; for a preſumptuous life, will neuer afford a proſperous death.

Vix milleſſimus (ſaith Salomon) ſcarce one of a thouſand (a woſull and lamentable report) that by Repentance doth ſtudy, the amendment of his wicked life.

I am not ignorant, that *Pœnitentia*, Repentance is *Nunquam ſera ſi ſit ſeria*, is neuer too late, if it be ſincere; this ſtands aſſured by example of the Theefe. *Luke* 22. but take thou heed, the like grace may not be giuen thee, that was giuen and afforded him.

There is (ſaith reuerend Saint *Auſtin*) this one Example in the Scripture, that wee ſhould not deſpaire, and no more but that one, that we ſhould not preſume.

Remember therefore (all that heare mee)

remember I ſay and forget not.

1. That as the tree falleth ſo it lyeth, *Remember that.* 2. That in Hell there is no redemption, *Remember that.* 3. That being once gone from hence, we are paſt recouery, *Remember that.* 4. That as death doth poſſeſſe vs, ſo the fearefull day will preſent vs, *Remember that.* 5. That we repent in this life before we die or *neuer, Remember that.*

Example hereof.

Looke vpon the richman in Hell, *Luke* 16. There is no deliuerance, no comming forth, no hope of a better life, but that kinde of fire which is intollerable (as ſome ſay) in truth incurable as many ſhall finde.

Clemens Alexandrinus, makes mention of a conference, betwixt Chriſt and the Deuill, (it is extant as hee affirmeth in the Ægyptian library, the moſt famous in all the world, founded by great *Ptolomy* the learned) The queſtion was, *When the Kingdome of God ſhould come?* The anſwere was, when the worke of the Woman ſhould ceaſe. Of theſe particularly and briefely.

And firſt, *of the Kingdome of God.*

The kingdome of Chriſt, and the kingdome of God, doe differ *non re, ſed modo rei,*

not

not in the thing it ſelfe, but in the manner, and meanes thereof. The kingdome of Chriſt is ſaid to be the Church, that is, the company of the faithfull and elect (whilſt they be in this life) who are gathered together and gouerned by the ſpirit, the word and Sacraments, in which Chriſt is effectuall, to begin a new life in righteouſneſſe and holineſſe. Now this Church, and Kingdome of Chriſt, ſhalbe the Kingdome of God in the world to come, in the life eternall; at which time, the diſpenſation of the word, and Sacraments ſhall ceaſe, when God will take away the vayle, and open himſelfe vnto vs, that wee may ſee him as he is, face to face.

The *Ground*, *Rule*, and *Maxime* from hence to be learned, is this,

1. Be ſure, that thou be a member of the Church Militant; if euer thou wilt be found in the Church *Triumphant*. 2. Take heed, that being once in, and of the Church, thou neuer practiſe ſeditiouſly to depart from the Church, or outragiouſly, Schiſmatically, or turbulently, to procure the moleſtation, trouble, vnquiet, or ouerthrow of the ſame. *Cant.* 3.5. And thus of the Kingdome of God.

Secondly, of the worke of the woman.

The

The worke of the woman is three fould. *viz.*

1. *Procreation*,
2. *Sinne*, and consequent by sinne,
3. *Death*,

And when these shall cease, then shall the Kingdome of God come. Of which in order. And first, of the first. One cause of the institution of Mariage, was for Procreation sake, *Crescite, et multiplicamini. Gen.* 1.28.

But when this Kingdome of God, in most perfect beauty shall appeare, then shall Procreation cease, then no more vse of the Midwife, to helpe in the needfull time of trauell: for the wombe shalbe closed vp.

This was the determination, of our Sauiour to the Saduces, that in that Kingdome, they neither marry, nor are married, but are as the Angells of God. *Mat.* 22.30. And thus of the first.

Of the second, and third.

The other worke of the Woman is sinne; and consequently by sinne death. For, first; Of the woman came the beginning of sinne, and through her we all die, *Ecclus.* 25.26. Secondly, She tooke the fruit of the tree and did eate, and gaue to her husband, and he did eate also, *Gen.* 3.6. Thirdly, *Adam* was not deceiued,

deceiued, but the woman was deceiued, and was in the transgreſſion, 1.*Tim.*2.14. For, as lands doe hold in *capite*, in reſpect of ſome ſpeciall couenant of ſeruice: euen ſo doth ſin hold in *capite* of the woman, as ſhe being firſt deceiued, became the Deuils inſtrument, to deceiue the man. Let therefore all women from hence remember. Firſt, their own weakneſſe. Secondly, the ancient fall they gaue to man and his poſteritie. Thirdly, that ſhe is the former cauſe of Originall ſinne, and of our corrupted and defiled nature. So then the time ſhall come that generation, and procreation ſhall ceaſe, one worke of the woman: and the time ſhall come, that ſinne, and death ſhall alſo ceaſe, the proper worke of *Eue*, in mankind. For, the elect of God ſhall ſinne no more: the *Iſraell* of God ſhall die no more, but ſhall be tranſlated from death, to liue for euermore. Procreation, ſin, and death, ſhall haue an end, and ceaſe. In this world therefore, while we liue, let vs beleeue, and while we breathe let vs hope: This is the only place appointed, to lay hold on faith, and to leane on hope: for the time ſhall come, that faith, and hope alſo ſhall haue an end, and ceaſe.

The

The difference betweene {Faith / Hope / Loue} is this,

Thy faith and hope, do end with the terme of thy life; but thy loue shall neuer haue an end. We loue in this life, and we shall still, and more perfectly loue in that life which is to come. Wouldst thou faine see the extent and perpetuitie of loue? looke then into the workes of Charitie.

If a man haue once fed the hungrie, or clothed the naked &c. hath he then done? hath he then his *quietus est* from God? I tell thee nay. For, in the workes of charitie, when man thinkes he hath made an end, he doth then but begin. The reason is pregnant: for loue hath no end, the end of our life, is not the end of our loue; the end of our loue in this life, is the beginning of a better loue in a beter life: but faith and hope doe cease when wee die, yet the fruit of faith and hope wee obtaine, though we be dead, and they departed.

Now briefly to recapitulate touching the first circumstance of the time when to repent; namely, in this life, or now, forthwith, without delay.

This

This hath alſo beene exemplified and enlarged by the kingdome of Chriſt & of God, wherein we haue learned. Firſt, that in the one is the diſpenſation of the word, and adminiſtration of the Sacraments, but for a time: for they ſhall haue their end, and ſhall ceaſe. Secondly, that the works of the woman, procreation, ſin, and death, ſhal be but for a time, and ſhall haue an end, and they ſhall ceaſe. Thirdly, faith, and hope alſo, for a ſeaſon ſhall haue their bounds and limits, which they ſhal not paſſe, but haue their time, and ſhall ceaſe. Fourthly, we thereby learne, that repentance hath alſo her liſts and race, wherein ſhe muſt run: namely the terme of this life, the daies of our Pilgrimage, and then hath her end, and ſhall ceaſe. In this therefore as the Apoſtle counſelleth, *ſic curite, vt comprehendatis*, 1. *Cor.* 9.

And thus, God in mercie we beſeech him graunt, that wee may ſo runne, that with the wings of faith, we may aſcend to the Mount of God, and flye to his heauenly promiſes: and by the feete of repentance, we may not only goe from ſinne, and vncleanneſſe, but alſo from puniſhment, and vengeance, *Amen.*

The

The second Circumstance is,

Concerning the meanes, and motiues, by which we are drawne to Repentance, which are in number foure, *viz.*

The first is, Punishment from God, in respect of sin in man. There is *malum culpæ*, and *malum pœnæ*, one kind of euill which is sinne, and another, which is the reward of sin. The Lord is free and farre from sin, no author, no fautor, or actor thereof, but a sore reuenger of sinne, and hater of all impietie.

Now, the sinne which we doe, is the cause of the punishment we suffer: whether it be priuate or publike, which notwithstanding God gratiously vseth as meanes, and motiues to win vs to repentance. No man euer was or shall be punished, but in respect of precedent sinne: but whersoeuer God findeth sin there he punisheth it seuerely.

As for example.

The house of *David* is summoned to judgement, 2. *Sam.* 12. And it is (if rightly considered) a looking-glasse to all posterities, to see and behold by, what is, and shall be the reward of sinne. *David*, though otherwise a man after Gods owne heart and dearely beloued, yet committing sinne with *Beersheba*.

First,

First, the childe so conceiued dieth the death. Secondly, his whole posteritie doth smart for it. Thirdly, his children lawfully begotten, some are slaine with the sword, some rebell against their Father, some shamefully defloured, and some of them killed one of another. Fourthly, his wiues foully rauished, in the sight of the Sun, and in the face of all Israell. Fiftly, the sword was not to depart from his house for euer. So then we see, there is no misery matchable with that, which God inflicteth vpon man for sinne. A grieuous thing it is for a man to be punished in his wife which is his side, in his children which are his loynes, in his seruants who are his armes, hands, legs, and feete, or in his goods which be as a chaine, and ornament about his neck: and yet for sinne, a man is smitten in all these; yea, and in himselfe also most miserably. Yet notwithstanding all this, if he haue grace so to interpret them, they are all sanctified meanes, and motiues to repentance.

A Question may heere be moued, *viz.*

Why punishment should be executed, notwithstanding the offence is perdoned: for this indeed was *Dauids* case, pronounced by *Nathan*? I answere: These punishments from God

God, haue a two-fold effect, according to the two-fold different qualitie, of the godly, and wicked.

viz.
1. To the godly, they tend to their information, and correction only.
2. To the wicked, they are seuere punishments, tending to their ruine, and destruction only. And to the godly, they serue as thunder-bolts, *viz.*

First, to awake the drowsie sinner. Secondly, that being awake, he might thereby be pricked on, to vnfeyned Repentance.

And as to the righteous, they are alwaies tokens of mercie; so to the wicked, they are seales of wrath, and judgement: for, to the godly, they are, and serue as: first, exercises of Faith: secondly, trials of Patience: thirdly, proofes of Gods Iustice: fourthly, examples of Instruction, thereby to teach them, to beware for the future, seeing Gods wrath is already kindled. The conclusion then is, that by Repentance, temporall punishments are sometimes deferred, sometime mitigated, sometime remoued, and assuredly at all times remitted.

The second motiue is Feare, for feare doth keepe vs in moderation and awe, I meane not the

the ſeruile, the feare of ſlaues, but the filiall, the feare of ſonnes: not in the reſpect of the vengeance, the reward of ſinne, but in reſpect of the offence, for committing of ſinne. Whereof *Tertull.* ſweetely ſaith, *vbi metus nullus ibi emendatio nulla, & vbi emendatio nulla ibi pœnitentia vana.* Where this filiall, reuerend, vertuous, and religious feare is not, there can be no heartie, and true amendment, and where this true amendment is not, there (let the outward ſhew be neuer ſo great) the Repentance is but hypocriticall and vaine. And yet both good and bad (as the Poet ſaith) *oderunt*, they both feare, yea and *peccare*, they both feare to ſinne too; but diuerſly affected, the one ſort *formidine pœnæ*, for feare of ſeueritie, the other, *virtutis amore*, For loue of vertue, and this onely reſtreyneth the godly from ſinne; namely, not for feare of vengeance, but for loue and reuerence.

A third motiue to Repentance is, the quick and liuely remembrance of ſinne: for a ſinner (as I noted) is a heauie and drowſie ſleeper. Example heereof *Ionas*, who was a ſleepe in the ſides of the Ship, while judgement was at hand to caſt him ouer board. *Dauid* alſo

may instance this point, who slept in his sinne the space of a whole yeare; his conscience neuer checkt him, till judgements were like to choake him.

A senseleſſe securitie is it, not to feele the ſting of ſinne, nor to feare the wrath of Gods diſpleaſure. The remembrance of ſinne in man, doth cauſe the forgetfulneſſe of ſinne in God: ſo againe, the forgetfulneſſe of ſinne in man, doth cauſe the remembrance of ſinne in God.

Yea, by this remembrance of ſinne, wee put in practiſe a ſacred preuention of Gods judgements; for when he purpoſeth to ſtrike a ſinner, if he ſee man by repentance altered, the Lord is changed; he doth vnbend his bowe caſe his arrowes, ſheath his ſword, and lay aſide all his inſtruments of reuenge, becauſe he is ſlow to anger, readie to forgiue, full of pittie and compaſſion; if thou by repentance be altered, he is changed. And this vſe of the remembrance of our ſinnes is full of ſweet and fruitfull conſolation.

For we muſt deale with our ſinnes, as men deale with their debts, (which for ſuretiſhip they haue payd) when they take in their bonds, and euidences and cancell them, they will

will not therefore burne them, though they be neuer more lyable to be paid; but will file and hang them vp in their continuall fight, that whensoeuer they shall be moued to enter into the like debt, and trouble againe, they may by the sight thereof be put in minde, into what vexation and danger, they were formerly plunged, that thereby they may shunne, and auoyd the like, for the time to come, and giue *non plus*, and resistance, to those that tempt and importune them thereunto.

A fourth motiue is, the Preaching of the word. Now, the word is deuided, into the Law and Gospell. And in this question as touching the most powerfull instrument of the holy Ghost, in working repentance: some hold the Law, and some the Gospell to be the chiefe meanes, instrument, or motiue thereunto. For my part, I doe suppose them to be both so necessary, as neither of them doe good without each other in the worke of Repentance. For the Preaching of the Law alone, doth breed desperation: and the Preaching of the Gospell alone, may quicken presumption, the two dangerous gulfes, *Silla* and *Charibdis*.

Therefore there is neither of them both, but hath a proper vſe, in the miſtery of Repentance. A reſemblance hereof; as, in *Phiſicke* the skilfull Artiſt, intending to purge the groſſe humors of a corrupted body, doth firſt vſe ſome Electuary or Preparatory Potion, to ſerue as meanes to prepare the body, and to make it fit to receiue the medicine Purgatiue: So, the terrours, and threatnings of the Law, are anſwerable, to the Phiſitians Preparatory, and doth as it were make ready the way, by opening of the heart, to receiue Repentance.

The end of the law, is to diſcouer ſinne. *Rom.*7.7. For there is in man before the law, an ignorance, and ſenceleſneſſe of ſinne, hee feeles not the poyſon, that feedeth on his ſoule to his diſtruction.

The law doth Sacrifice a man to God, and makes him poore in Spirit, and humble in himſelfe, to ſee his corruption and ſinne. The Goſpell promiſeth to ſaue, but it doth not performe this promiſe, but to ſuch onely, whom the law hath thus Sacrificed to Chriſt.

Chriſt calleth ſinners, but ſuch onely, as are laden with their ſinnes. *Mat.* 11. 28. Hee cryeth to ſuch as thirſt, Come, *Eſay.*40. 1.

Reue,

*Reu.*22.17. But yet to ſuch onely, as thrſt, as *Dauid* did. *Pſa.*42.1.& *Pſal.*63.2.

The Goſpell is not to be Preached to any, before he be Chriſtened by the Law, that is, before the Law hath done her proper worke. Let Miniſters therfore firſt ſchoole their people by the Law, before they rayſe them by the Goſpell.

It is neceſſary, the law ſhould goe before the Goſpell. The ſons of thunder, before the ſonnes of comfort, that then, when the law hath wounded them, the Goſpell may cure and heale.

The Law cannot quiet the conſcience of man, it was not ordained to that purpoſe, it ſerueth to preſent to the eie of our ſoule, our dangerous ſtate, and to ſmite our conſcience with terrour, and feare, then commeth the Goſpell, and falleth to worke (when the law hath done this) aſſuring man, that his ſaluation conſiſteth, in *Remiſſione Peccatorum*, in the forgiueneſſe of ſinne by Chriſt. He that is ignorant of the law, knoweth neither what miſery is in himſelfe, nor what mercy is in God. We Preach iudgement, to make men ſue for mercy, to make them cry for mercy; for merit they haue none, we Preach death

and damnation, to bring sinfull soules to salvation. But to Preach mercy, and saluation, before men see their sinnes, and feele their misery, is to Preach the Gospell in vayne, and to nopurpose.

The Law hath her time and place, her time *How long*, and place *where to Raigne*.

By the raigning of the Law, is meant, the condemnation of the Law: Now this Law ceaseth to raigne, that is, to condemne, when faith in a true repentant heart, is once begun. For the law hath no place, in the repentant, and amending man. And thus of the second Circumstance.

The third Circumstance is,

The lets, and hinderances, whereby wee are withdrawen, from fruitfull repentance: For euidence whereof, the raising of the widdowes sonne of Naim. *Luke* 7.11. If it please you, that I breefly Paraphrase it by an Alegory (as the Fathers haue done) it will afford much light therevnto, as thus:

1. The mother, doth represent the Church, bewailing the death of her children.

2. The sonne, doth liuely figure, the estate of sinfull soules, who though they seeme to liue in body, yet are they dead in soule by sin,

3. The

3. The foure Bearers are theſe, *viz.* firſt, hope of long life: ſecondly, long cuſtome in ſinne: thirdly, contempt of Gods word: fourthly, worldly proſperity: All which being well conſidered, will proue ſhrewd lets to repentance. And of them all, I know none, that beareth greater ſway then wealth, and worldly proſperity. Of which I will onely inſiſt, in ſtead of the reſt: for oftentimes, it doth bewitch man, as the *Cups* of *Circes*, and makes him drunke, in the forgetfulneſſe of God, and amendment of his life.

One of the Fathers ſaith, that of proſperity, ariſeth all exceſſe, and ſuperfluity, and that from thence, doth ſpring all vice, and impiety againſt God.

Seneca ſaith, that by too much proſperity, the mind is hardned, and therefore, Saint *Paul* bids *Timothy* to charge rich men, not to be high minded. Saint *Iames* doth wake their heauy heads, and drouſie hearts, with a doleſull *Elegie*: *Weepe, and howle, yee Richmen. Iames* 5. 1. There is a deadly ſleepe of ſecurity, and ſleepe to death, in flowing proſperity.

Call to mind the Purpuled Richman, who being dead, was quickly conueyed to hell; a

fearefull change. Another Richman, in *Luke*, 12. who, vpon a litle extraordinary ſpring, he was at his wits end, and knew not what to doe: for gaping for a plentifull harueſt, hee would doe this, and that, as you may reade, but by death preuented, he was anſwered, (as all ſuch godleſſe and graceles rich ones ſhall) *Stulte, hac nocte*, a ſudden and ſore change.

The iudgement of our Sauiour, as our cloſe ſhall therefore ſtand, *Mat.* 19. 23. That it is hard indeed, for a wicked rich man, to enter into the Kingdome of Heauen. And thus of the third Circumſtance.

The fourth and laſt Circumſtance is.

The griefe, and ſorrow, which we are to vndergoe, if we will truely repent; together with certaine rites, and ceremonies neceſſarily belonging to vnfayned repentance, to which purpoſe here in this Woman three things are principally markeable, *viz.*

Firſt, Her weeping, an euident argument of her feare, and dread of conſcience, for her ſinne.

Secondly, Her comming to Chriſt: an aſſured argument of her faith, and hope, which ſhe had of the remiſſion of her ſinne.

Thirdly, Her actions, *viz.* 1. At the inſtant, 2. After-

2. Afterwards: vndoubted teſtimonies of her duty, and loue *per modum obedientiæ, non per modum ſatisfactionis*, in way of obedience, not of ſufficiency, or ſatisfaction, as the Papiſts ſay.

So that he that thinketh ſeriouſly and aduiſedly, of the repentance of *Mary Magdalen*, may rather weepe in remembrance of it, then deliuer any diſcourſe of it. What ſtony heart would not this ſoften? to ſee thoſe flouds of teares, that ſea of ſorrow, and to heare thoſe deepe ſighes, and farre fetched groanes infallible ſignes of vnfayned repentance.

Obſerue I pray you, the Circumſtance of time, *inter epulas lachrimas*, when others were feaſting, then was ſhe weeping, ſo feeding on the bread of teares, and had plenteouſneſſe of teares to drinke. *Pſa* 80.5. In this her lamentable Repentance, how great ſignes ſhee ſhews, *et fidei, et charitatis*, both of faith and loue. By which teares of repentance, ſhee ſeemes to breake the very ſtrings of her hart.

Dolor eſt comes pœnitentiæ, et lachrimæ ſunt teſtes doloris, ſaith Saint *Auſtin*; teares are witneſſes of true ſorrow, as griefe is the companion of Repentance.

In

In Repentance a man muſt vſe ſeuerity a-gainſt himſelfe, that being iudged of him-ſelfe, he be not condemned of the Lord, 1. *Cor.* 11.31.

Therefore, as this poore woman here doth, ſo let vs ſend our Embaſſadors to God before vs; namely, our teares, ſighes, and groanes, our threefould Cable, powrefull with God: being all outward actions, expreſſing our in-ward affections. Wherein, as Saint *Bernard* ſaith, *in quantum non peperceris tibi, in tantum cred: mihi, Deus tibi parcit*, in how little, thou doeſt ſpare thy ſelfe in thy repentance, be-leeue me, by ſo much the more God will ſpare thee. For a broken, and contrite heart (full fraught with ſorrow,) is a *ſacrifice* to God. *Pſal.* 51.17.

Sorrow towards God worketh Repentance to Saluation, but ſorrow of the world brin-geth death. 2. *Cor.* 7. 10.

The heauineſſe of the godly in Repentance doth differ from the ſorrow of the wicked, though both are ſorrowfull.

1. The Godly, for that by ſinne they haue offended God.

2. The wicked, for feare of puniſhment, not for feare of the offence.

But

But heerein the vnſpeakeable goodnes of Almighty God, doth plentifully appeare, in turning the griefe and ſorrow of the godly, into cheereful, and gladſome ioy: according to his owne gracious promiſe. *Iohn* 16. 22.

For God indeede doth comfort all true repentant ſinners,

Whether it be { ſitting, ſleeping, flying, returning, or mourning. } Sinner.

For the { ſitting, ſleeping, flying, returning, or mourning } ſinner, is { raiſed, awaked, ſtayed, receiued, comforted }

What vnfaigned repentance was there euer without ſorrow, weeping, mourning, Sackcloth, and aſhes, humbling our ſelues before God: For theſe are proper, and neceſſary branches thereof, which if they be vſed in ſincerity and ſimplicity, and not in diſſembled, Popiſh, *perfunctory* hypocriſie, they euer were, now are, and alwayes will bee, acceptable to God.

And

And the godly hauing thus farre entred into Repentance by confeſſion, they continue therin by contrition and ſhedding of teares, as for example.

The People of Iſraell, beeing ſharply rebuked by the Angell *Iudg.* 2. 4. they cryed and wept, and called the name of the place *Bochim, a fletu, et gemitu,* of ſorrow and ſighing.

The mourning of *Dauid* in his bed,
The weeping of *Ionas* in the Whales belly,
The mourning and cry of the *Niniuites*,
The bitter Repentance of *Peter*, and
The ſalt teares of *Mary Magdalen*, doe clearly expreſſe.

The griefe of a true repentant Sinner is compared to the paines and pangs of a woman in trauaile.

Inexpreſſible indeede are the paſſions of Child-birth, and little ioy is there to the poore patient, till the Child bee borne, and then ſhee reioyceth to ſee her owne fruit ſo much derſired, which lay ſo ſecretly in the wombe, a bed of darkeneſſe: Euen ſo, the griefe of Repentance (which is exceſſiue great) is qualified with the mixture of ioy and comfort, to behold the ſweet fruit of his trauell,

trauell, *Newnes of life.*

This is a mournefull *Elegie*, and dolefull Song.

To eat thy bread like Aſhes, and mingle thy drinke with thy teares. *Pſal.* 102.

Dauid there ſeemes in reſpect of the aboundant ſorrow, required in Repentance, to change euen the courſe of Nature: For *Homo* is *Animal ſociabile*, created for ſociety: but now by Repentance, (ſo ſore affected with griefe, hee ſhunneth company, hee delighteth in no ſociety, but aſſimulateth himſelfe to a *Pelican* in the wilderneſſe, an Owle in the Deſert, and is like a Sparrow, that ſitteth alone vpon the houſe toppe.

And thus of the Circumſtances.

Now briefely of the rites, and ceremonies expreſſing true Repentance, as theſe that follow, and ſuch like.

To knock our hard and ſtony hearts with the Publican. *Luke* 18.

To ſmite thy thigh. *Ier.* 31. 18.

To teare the haire. 2. *Sam.* 13.

To wring and ſmite the hands. *Ezech.* 21.

To rent the garments. *Eſay*, 37.

To frequent ſolitary places. *Eſay.* 2.

To lye vpon the ground. *Dan.* 10.

To

To put on Sackcloth. *Ionah* 3.
To ſtrew Aſhes. *Iob.* 42.
To proclaim ſolemne & publike faſts. *Io.* 2.
Ieiunare, to faſt. *Ier.* 14.
Vlulare, to howle. *Ier.* 15.

And thus of the Rites, and Ceremonies.

Now we come to the obſeruances, and ſpeciall markable things, in and about Repentance.

The firſt Obſeruation.

The laſt furtherance, and helpe to Repentance (which we noted) was the Preaching of the word, which is the power of God to ſaluation. *Rom.* 1. 16. For, where Propheſie faileth, there the people periſh. *Prou.* 19. 18.

A notable meane indeed, to bring men to Repentance, is the

Sound of the Goſpell,
Arons Bells.
The Preaching tongue.
The crowing Cocke.
Iohn Baptiſts cry.
S. *Ieroms* Trumpe, *Surgite.*
King *Phillips* Boy, *memento.*

A ſingular thing it is indeed, to haue worthy men in the Church, able to teach and inſtruct, to inuite and intreat to Repentance.

Oh

Oh, but where is *Origen*, who was called *Magiſter Eccleſiarum*, the great Maiſter of the Church? Where is S. *Baſill*, that was ſurnamed, *Canon fidei*, the rule of Faith? Where is *Euſebius*, that was ſtiled *Regula Veritatis*, The ſtandard of truth? And where now is *Athanaſius*, that was termed, *Orbis oculus*, the eye of the world? Oh, where ſhall wee finde them?

I doe not ſpeak this, as though the Church of God, yea this Church in *England* (in deſpite of all malignants, that traduce it!) were without ſuch ſingular inſtruments; for I doe aſſuredly know, that this Church at this day (God haue the praiſe) is as well furniſhed with learned men, as any of the reformed Churches in all the World: as I can alſo ſhew and proue, by the letters commendatory from beyond the Seas, and by their workes dedicated to diuers, of our learned Biſhops. Yet with griefe I doe bewaile, to finde in many places, the Lords crop to be ſo ſuperſeminated, and ouer ſowne with tares, godleſſe, and vnprofitable perſons.

Wee haue alſo ſwarmes of locuſts, *Phariſes*, *Saduces*, *Athieſts*.

Phariſes, who ſwell in conceipt of their own

owne Righteouſnes, *Iuſticiaries*, ambitious hypocrites, who bragge of that they haue not, and would ſeeme to bee what indeed they are not.

Saduces, *Libertines*, and *Atheiſts*, who deny the reſurrection of the dead, with other principles of faith and Religion, yea they call into queſtion Gods truth in his word, who beleeue not there is either God, Spirit, Angell, or iudgement to come, and therefore they ſay and doe what they liſt; theſe make a ſcoffe at Religion, and a very ieſt of true Repentance.

The 2. Obſeruation is,

As Faith is ſuppoſed to haue wings, and Repentance to haue feet: and as the natural man in committing ſinne, doth deface the Image of God, and in feare for ſinne, doth goe from God, doth flye from God; So doth he againe by Repentance make a ſtop. It is not the leaſt property and point in the managing of a horſe, to bring him to his ſtop. A Repentant man making his ſtop, goes no further, yea he reteynes himſelfe, and goes no further.

In this place, Repentance ſignifies, to turne againe, and ſo the Repentant now turne

againe to God from whom by ſinne he fled: witneſſe the Prodigall Sonne, who after a ſerious conſultation, he grew to a religious reſolution, and ſo to an effectuall, and vertuous execution: with *Ibo, redibo* and ſo by turning from his courſe he followed, he came to his father, from whom he fled. *Luke* 15.

So by this ſtop, and turning againe, the Repentant auoideth the wrath to come, which none can doe, but *Alis fidei & pedibus pœnitentiæ*, by the wings of faith, and feete of Repentance onely.

The 3. *Obſeruation.*

Is it poſſible for an old, aged, gray-headed man, drooping, and ſtooping for age, that he may be ſaid to be but three yeares old when he is three times 30. yeares old? Yet ſuch a one we read of, who ſo auouched: when queſtion was demanded how this might be? Hee anſwered thus: three yeares agoe (ſaith hee) I was with *Zacheus* in the Fig-tree, with *Mathew* at the receipt of Cuſtome, with the Prodigall ſonne in a farre Country, and with *Mary Magdalen* at the feete of Chriſt, I was thē (ſaith he) as vile as vile may be, but by the grace of God, and hearing of his word, by faith and true Repentance I am now another

man, *tanto mutatus*, as farre changed as you now see: for Repentance is transformative, and doth alter a man: It is (saith hee) three yeares since God wrought this miracle in me, (a miracle indeed) and [illegible] I am, and no older, for before I was nothing at all.

The fourth Obseruation.

A shame it is for Christians, if the name, and Gospell of Christ, be euill spoken of through their irreligious, and dissolute liues. Can Iewes, Turkes, Infidels be perswaded that there is any goodnesse, in that Religion, the professors whereof are so vile, and prophane? and yet we know, that none of vs can be ordered otherwise, vnlesse Gods grace preuent vs, his spirit guide vs, and true repentance possesse vs, we are naturally so apt to all sinne, and disobedience.

Therefore, as our Sauiour Christ once questioned, concerning the Scribes and Pharises whereunto he might liken, or compare them, and presently answered himselfe; so may that answere be fitly said of men now a daies, that they are as stubborne Children in the market place, stubborne, and foolish too, *Luc.*7.3. who though we pipe, yet they wil not dance, though we weepe, yet they will not mourne.

The

The fift Obſeruation.

This woman was wealthie, and very rich, but very leude, and diſhoneſt. Note heere, that wealth will haue a veine to ſhew it ſelfe; as ſome in apparell, ſome in building, ſome in feaſting, ſome in oppreſſing, ſome in coueting, and ſome in vncleane and filthie luſting, as in this rich woman before her conuerſion.

But after her conuerſion, ſhe had a better vent, a better veine to ſhew her wealth, and that was *Miniſtrare Chriſto*, to miniſter to Chriſt, and his neceſſities.

Let rich men and women, heerein imitate this worthy *Marie Magdalen*, to ſhew their wealth in ſupplying the wants of Chriſt his Miniſters, and poore members.

The ſixt Obſeruation.

Seneca (as it ſeemes) borrowed ſome light from a Chriſtians practiſe, in the examination of his life, in the darke, and dead of the night, concerning thoughts, and deeds committed the day before, as *Dauid* ſaith *Pſal.*77.6. I call to remembrance &c. and ſo ſaith *Seneca*, *faciebat hoc Sextius conſumanto die, cum ſe ad nocturnam quietem recepiſſet*, he would demand of himſelfe thus, *Sextius*, what good haſt thou done to day? what euill haſt thou

cured? what ſinne haſt thou reſiſted? in what art thou altered?

Oh beloued, what better practiſe, then this accompt? what better ſleepe, then after ſuch examination? When the candle is put out, then call the day that is paſt to a reckoning: If thou haſt done any thing well, giue God the praiſe, for it was his gift: if any thing amiſſe, then call to God for grace and pardon, but couch not thy head vpon thy pillow to take thy reſt, before thou haue thy *quietus eſt* from him.

The ſeuenth Obſeruation.

When Chriſt came into the World, there were two ſorts of people, ſome were blinde, and ſome could ſee. There were ſome fooliſh, and ſome wiſe. Chriſt by his comming did not make them ſo, but at his comming found them ſo.

There was then alſo, a two-fold wiſedome in the World, one which the Sonne of God found heere, and another which he brought with him. Conſider then, and marke heere well I pray you, in this doctrine of Repentance, ſo often Preached vnto you, obſerue and note, how the Goſpell findeth you, and how the Goſpell leaueth you.

The

The eight Obseruation.

There is a Prouerb among the Latins, that *frons hominem præfert*, the fore-head shewes, what the man is. *Frons* (as *Marcus Varro* saith) commeth *a foratu*, of boaring, because the eye-hoales, are as it were boared through the fore-head.

It seemeth then by this *Etimologie*, that the eye sheweth the man. The waterie eye indeed, is a great signe of Repentance.

The eyes be *fores* and *fenestra animi*, the doores and windowes of the minde: by which we take view, looke, and prye into the minde, heart, and conscience of man: and by which affections are open and made manifest, how in the minde, or inwardly he stands affected: merrie or sorrie, angrie or pleased, well in his wits or out, foolish or wise, chast or vnchast, drunken or sober, humble or proud, innocent or guiltie, repentant or not; the eye will tell it, the eye will bewray it.

Thus haue we finished, and perfected, according to our wish, and intention our purposed discourse of Repentance.

Many ſinnes are forgiuen her, for ſhe loued much.

THere is yet ſomewhat more to be ſpoken of this Text, for there is ſomething that may be taken amiſſe in the vnderſtanding thereof. The coniunction or word in the Greeke tranſlated ὅτι, in the Latin, *quia*, or *quoniam*, & in Engliſh, *becauſe*, or *for*, is in this place *Nota illatiua* not *cauſalis*, it is not a note cauſall, but a note illatiue, or a note of inference, as a ſequell, not as a cauſall: for it is not heere, *argumentum a cauſa*, but *ab effectu*: and that no other ſence than this can heereof be gathered, the words themſelues, doe expreſſe. For proofe whereof, obſerue how the Parable is propounded, of two debtors, indebted to one creditor; one in one thouſand, the other in ten thouſand: which neither of them being able to pay, the Creditor forgaue them both.

The Queſtion from this caſe is, which of theſe two, will loue him moſt? The anſwere is, The partie to whom he forgaue moſt.

Then the ſolution of our Sauiour could in effect be no otherwiſe than this: *I haue forgiuen her much; therefore ſhe loueth me much.*

So

So that heere we ſee, that loue is the ſequell of forgiueneſſe of ſinnes, and forgiueneſſe of ſinnes no conſequent of loue. For, the forgiueneſſe of her ſinnes went before, and her loue followed after. It is impoſſible, with any thing to pleaſe God without Faith, *Heb.* 11.6 much leſſe with loue without Faith. And yet that which is more, and wonderfull too, wee can not pleaſe God with Faith, without loue, 1.*Cor.*13.2. and yet for all this, loue cannot juſtifie vs. The loue of God is the efficient cauſe of Righteouſneſſe, which by faith only we apprehend.

So God loued the World (and then it followes) *that he which beleeueth &c.* Obſerue heere, how the Loue of God goeth before; the Faith of man giueth attendance, and the loue of man commeth after. Our loue that pleaſeth God, muſt be the fruit and effect of faith: and this is ſo acceptable in the perſons juſtified, as that they be of no accompt without it. *Charitas eſt teſtimonium iuſtificantis fidei*: Loue is the true teſtimonie of juſtifying Faith.

But heere we muſt ſpeake of Loue with a diſtinction: For all loue doth not juſtifie, though there be a loue that doth juſtifie,

whereof we reason thus, God doth justifie: But God is loue : *Ergo*, Loue doth justifie. I answere, it is true, if we speake of that loue wherewith God doth loue vs, *dilecti in dilecto*: but it doth not follow, that therefore our loue doth justifie. Hee that loues, fulfilleth the Law: but he that fulfils the Law, shall be justified : *Ergo*, he that loueth shall be justified. I grant it, if wee loue in that perfection as to fulfill the Law, wee shall be justified by our Loue.

But this was the priuiledge of Christ only, who loued in that measure of height, and depth of perfection, that hee fulfilled the whole Law by a voluntarie Sacrifice and free will offering of himselfe for vs: but as for vs, by reason of inherent sinne in vs, we cannot so loue.

Now, if heere you will aske this question, why God gaue man such a Law, as he in no wise can performe, fulfill, and keepe; and so seeme by consequent to imply, and conclude something thereby. I answere, First, almightie God in giuing man a Law, did respect what man should do, not what he could doe. Secondly, that God in giuing such a Law; made it equall to his owne righteousnesse,

neſſe not to mans weakeneſſe. Thirdly, that man before his fall, was ſo created, made and endowed with ſuch integrity, that he could if he would, haue ſtood, and fulfilled the law; but after ſinne was once committed, he could not.

Behold then here, the great miſtery of Gods great mercy in the depth of mans great miſery. For, he ſent his Sonne to take our nature vpon him: who in that nature, hath loued God aboue all, and his neighbour (man kind) as himſelfe, and ſo hath made vp our breach, and thus we ſee, that the law is fulfiled in vs, though not by vs.

So then we conclude, that loue indeed doth iuſtifie vs, being paſſiuely vnderſtood, *Intelligendo dilectionem, qua nos, a deo diligimur*, meaning, by that loue, wherewith God hath loued vs: but being actiuely taken, for that loue that is in our ſelues, that is ſo lame, weak, and imperfect, in the diſcharge of our duty, both to God and our neighbour, that the ſentence of the law muſt needs paſſe againſt vs, and we ſtand guilty of eternall death, if the promiſe of life, and comfort of the Goſpell did not reuiue, and relieue vs: Firſt by Faith obtayned, ſecondly, by loue expreſſed. For as repentance

is

is two fould, *viz.* Firſt eſſentiall, and ſecondly declaratiue, eſſentiall wrought by faith: declaratiue expreſſed by loue.

So alſo abſolution from ſin is two fould. *viz.* Firſt, effectuall obtayned by faith: ſecondly, demonſtratiue, expreſſed by the works of loue.

Firſt, the effectuall abſolution is inward, of the conſcience, before God, and this is properly of Faith. And therefore our Sauiour turnes him to the woman, and aſſureth her of a releaſe, a diſcharge, a *quieta eſt*, ſaying, *ſtay thy ſelfe; thy conſcience may be ſetled, depart in peace, thy faith hath made thee whole.*

Secondly, the demonſtratiue abſolution, and remiſſion from ſinne is Publike, and requireth *externa teſtimonia operum*, to make manifeſt this conuerſion; and therefore our Sauiour turnes him to the Phariſie, rehearſing the loue and workes of *Mary*, as ſequels, and fruits of her faith, namely her waſhing, anoynting, wiping and kiſſing, &c.

So alſo we read of *Zacheus*: *Halfe my goods I giue to the poore.* Againe in the *Acts* of the Apoſtles, *They brought their bookes of curious Art and burned them.*

And ſo doth *Mary Magdalen* here, giue teſtimony of the remiſſion of her ſinnes before

fore God by faith, before the world by loue. The remiſſion of ſinne is ſuch a thing, as without it *none can be ſaued*, and once hauing obteined it, none ſuch can periſh.

There was a Temple in Athens, which was called the Temple of *Mercy*, but they ſay, it is now tranſlated to *Rome*, there onely is the propiciatory or mercy ſeate, that is now the onely place.

So that we are here ſet to ſchoole to learne to read, what *S. P. Q. R.* doth ſignifie: It was wont to be tranſlated, *Senatus Populuſq; Romanus:* The Senate and people of Rome.

But now it meaneth ſome other thing, and I take it thus, *Stultus Populus Quærit Romam.* A fooliſh people trudge to Rome. And wherefore? For mercy. And wherein? to obtaine *Remiſſion of ſinnes.* Where as, Firſt they them ſelues know, that none can forgiue ſins, but God onely.

Secondly, we our ſelues know, that mercy in forgiueneſſe of ſins, is not purchaſed with *Indian gould.*

Thirdly, and all the world beſide doth know, that there is no mercy to be had at Rome, without mony, No mony, no mercy, no peny, no *Pater noſter*: *Si nihil attuleris*, If you

you be empty fisted, farewell and adeiu.

And therefore I still confidently conclude as before, *Stultus Populus Quærit Romam.*

A fit *motto* for such vaine heads. There is the same reason, for remission of sinnes, as for the forgiuing of a debt; who hath I pray you, any title or interest in the debtor, but the creditor, he only is to demand, and to discharge.

We offend almighty God two waies, *viz.*

First, immediatly by our breach of the commandements of the first table.

Secondly, mediatly by our breach of the commandements of the second table.

And hee takes the transgression of the second table, for *Crimen læsæ Maiestatis*, as an hie offence because done against his commandements, and so we stand indebted vnto him: and in him, as in the Creditor, it wholy lyeth to forgiue.

But here we must knowe, that power to remit sinne is three fould. *viz.*

First *Authoritatis*, absolutely of God.

Secondly, *Ministerii*, being delegated to the ministers by assignement from God.

Thirdly, *Priuati cuiusq; iuris*, common and belonging to euery one that is iniured: for they haue a power to forgiue, yea they haue a duty

duty to forgiue by cõmandement from God.

The first of these is acknowledged, without all contradiction, for wee must haue recourse to God, both for our faults and punishments: for he is the party offended, and hee onely hath power to forgiue by absolute authority. *Psal.* 51. *Against thee onely haue. &c.* What Angell in Heauen, what man on earth or Diuell in Hell, dares giue to any other this part of his right? The reason: for hee that must forgiue the sinnes of man, and cleare the conscience of the offender, must be such a one as seeth and beholdeth the heart, and secret thoughts: and such a one is God only.

Of the Second.

Wherin ye must vnderstand, that the priuiledge of the Church, wherewith God hath graced, and endowed it, is the forgiuenes of sinnes, the chiefe treasure thereof: which authority is assigned to the Ministers of the Church, namely to forgiue sinnes, by reason of their Ministry, in preaching and pronouncing of the forgiuenesse of sinnes, to them which beleeue, and repent: but indeed to be freed from the guiltinesse of sinne, is not in their power, but rests in the onely, proper, and absolute power of God.

The

The Keyes of the Kingdome of Heauen bee a charge from God to preach forgiuenes of sinnes, and so to open the gate of eternal life to the people.

To binde and to loose is the effect of preaching, which to them that beleeue turnes to their saluation, a sauor of life; but to the vnbeleeuers, to their condemnation, a sauor of death.

The Apostles were appointed instrument to preach this: *Mercy* and *Iudgement*, *Mercy* to the repentant, *Iudgement* to the impenitent.

Where the word is preached, if Repentance follow, then remission of sinnes must needs follow also.

In remission of sinnes Repentance is ioyned with Faith, not that by the worthines of Repentance remission is obtained, but by the merit of Christ, which by Faith onely is apprehended.

The keyes notwithstanding did hee commend to his Apostles, whereby they either open or shut the Kingdome of Heauen.

Which Keyes or Key rather, is as *Chrisostome* saith *Scientia Scripturarum*, the right knowledg of the Scripture, as *Tertullian* saith,

Inter-

Interpretatio legis, the true interpretation of the Law: as *Euſebius* ſaith, *Verbum Dei*, that this Key is no other then the word of God.

The word of God indeed is the right key, whereby as S. *Ambroſe* ſaith, *Remittuntur peccata*, ſinnes indeed are forgiuen: Which word of God, according to the diuers properties and effects thereof hath diuers names and titles in the Scripture. *viz.*

1. In that it multiplyeth and increaſeth it is called Seed. *Math.* 13.

2. In that it cutteth and deuideth the heart and thoughts, it is called a Sword. *Heb.* 4.

3. In that it taketh and incloſeth vs, it is called a Net. *Math.* 13.

4. In that it waſheth, or clenſeth, it is called Water. *Heb.* 10. 22.

5. In that it heateth and inflameth, it is called Fire. *Mat.* 3. 11.

6. In that it nouriſheth and feedeth, it is called Bread. *Math.* 15.

7. In that it openeth or giueth entrance into the houſe it is called a Key. *Mat.* 16.

In which Metaphor of a Key, we are to obſerue theſe perticulers. *viz.*

1. That the houſe is the Kingdome of Heauen. *Ioh.* 14.

2. That

2. That the doore of this house is the Lo
Iesus. *Ioh.* 10.

3. That the Word is the Key that ope
eth, interpreteth, and expresseth this doo
Math. 16.

4. That the interpreter and expounder
this word is the Priest. *Mal.* 2.

So that Christ giues the vse of this Key
the Ministers of the Gospell: but the Pre
gatiue Royall, and the possession thereof h
keepeth to himselfe, and he properly, truel
and onely openeth, and no man shutteth
and shutteth and no man openeth. *Apoc.* 3.
And this authority which he giueth to the
is to discouer sinnes, and vpon Repentanc
in his name to forgiue sinnes.

Take a figure hereof out of the old Law
the Leuiticall Priest did not make a Lepe
nor being one did cleanse him: hee did onl
declare, and determine, that if the party were
infected, he should then be secluded the con-
gregation; and being once cleansed, he should
pronounce him fit to bee receiued in a-
gaine; the same authority is also all on
with vs.

There is great fault found with our Booke
of Common prayer in this respect.

It is the obiect and subiect of many idle discourses, amongst many idle and shallow braines, who ignorantly, falsly, and maliciously affirme, that the Leaper, the sicke, the sinner, is assoyled, absolued, and pardoned, by the Priest, the Minister, the Preacher.

Now what (I pray you consider) is there in this whole action, which is not to be tollerated by equall and reasonable men, if they were not beyond measure giuen to contention.

If the Minister be sent for, it is his part to come, looke vpon the title *De consolandis aegrotantibus*) yet for the most part we know that as he is the last sent for, so is hee the least welcome.

Well, we come to the sick mans house, to his chamber, to his bed, to his sick heart, where wee finde three readie attending on him: *viz.*

1. The Deuill, for his soule.
2. The Wormes for his bodie.
3. The Executors for his goods.

Well let them search his Cofers, for wee must sound his Conscience, & see what coyne and treasure is there. If we see a tryall of his faith, and an assurance of his hope, a taste

of his Repentance, and an Argument of his loue, oh let vs say so much, if we see so much, and out of Gods word to fetch a warant, and comfort to assure this sicke man, of the mercies of God, and remission of his sinnes by Christ.

I will make the case, or resemblance hereof.

A Malefactor that hath transgressed the Law, and is arraigned, condemned, and to be executed, if a pardon bee procured, and brought by some one therevnto assigned: I pray you tel me, who doth forgiue this offender, the Prince or the messenger?

We are but Messengers, we doe but bring the pardon from the Prince, The King of Kings, and we haue warrant out of the word for our so doing: yet with this prouiso: *viz.* so that it be done.

1. In the feare of God.
2. In his name.
3. Vpon good grounds.
4. With assured euidence of the sicke mans sincerity.
5. Without presumption in our selues.
6. Or partiall respect to the party.

And this remission of sinnes, is necessary

to

to bee looked vnto of vs all, namely, by what meanes we are ſaued, and freed from the ſame. For, this is our caſe, we are all indited, and muſt appeare to the action, and that in our owne perſon, not by Attorney.

We are all ſummoned; the writ is alreadie come forth, and cannot be retourned with *non eſt inuentus*, we muſt be at a minutes warning, vnder the great *ſub pœna*, of the forfeiture of bodie and ſoule. The action is of high-Treaſon againſt the King of Heauen, for that moſt rebelliouſly, diſloyally, and trayterouſly we haue forſaken him our onely King, to ſerue a forraine Prince, his enemie; and this caſe, is not to be heard in Weſtminſter Hall, before the Lord chiefe Iuſtice: but it muſt be heard aboue, in the high Court of the Starre-Chamber, before the aſſembly of the glorious Angels, before the Lord chiefe Iuſtice of the whole earth, and before the Lord high Chauncellor of the whole world. We muſt appeare to the action, we muſt ſtand to the anſwere, and abide the award. From which there is no appeale.

Our accuſer is the Deuill, what is the cauſe? The breach of Gods Law, heere is no counterfeit deeds, nor forged euidences, our

conſciences are the witneſſes, therefore we muſt now looke to our ſelues, and ſeeke for as good ſtuffe to anſwere the matter withall for our diſcharge, as is brought againſt vs for our accuſation, or elſe there is no remedie we periſh. The proſe is too true, which is brought againſt vs, wee are indebted to almightie God, ſatisfaction muſt be made, to the vttermoſt farthing, or elſe there is no remedie, we periſh. Iuſtice muſt proceed, the law wil haue hir courſe; oh poore ſoules, now let vs looke what to anſwere, and that ſufficiently, or elſe, there no remedie, we periſh.

Well deare Chriſtians, comfort your hearts, and with chearefull confidence anſwere thus.

Chriſt and his Church, is as man and his wife all one, he is the husband, and we the wife, he hath taken our nature vpon him, and by it, and with it, he doth communicate his owne perſon to vs, he is become fleſh of our fleſh, and bone of our bones ſubſtantially, and wee are become fleſh of his fleſh and bone of his bones ſpiritually. So that what we haue appertaineth to him, as our infirmities, and ſinnes, and what hee hath doth belong to vs, as his Righteouſneſſe, and glorie.

Now

Now, if the Deuill ſhould call vs to anſwere for our debts, we may from theſe premiſes ſafely reply, that the wife is no ſueable perſon, ſo long as her husband liueth; but our husband Ieſus Chriſt is aliue, and liueth for euermore, let him therefore ſue him if hee will, if he dare, and he will anſwere him to the extent of Law; but as for vs, wee are vnder the couer-barne of his protection.

Or elſe, we may anſwere thus.

That if wee our ſelues, were lyable to pay our owne debts (as in true conſtruction in our ſelues we are) yet, if we in beholding of our own inſufficiencie, & being therby inforced to pleade for mercie, if heerein vpon our piteous & humble moane, ſome louing friend, taking compaſſion on vs, ſhould vndertake the anſwere, and either compound, or diſcharge our debt, we then aſſuredly know, that a debt once diſcharged, is neuer more to be demanded, and ſo we gratiouſly ſtand freed, in the great and fearefull day of accompt. And ſuch a mercifull and louing friend wee haue, euen Ieſus Chriſt the righteous, who by joyning of two natures in one; God and man: As man, he hath ſuſtained the puniſhment due for ſinne; and as God, hath conquered and

ouercome for vs, giuing vs diſcharge and releaſe thereby.

Oh the depth of { *Mercy* } and { thus joyned }
Gods wiſedome in { *Iudgement*, } { together. }

Mercy, in forgiuing of ſinne.
Iudgement, in the puniſhment of ſinne.
Mercy, in pardoning the elect in his Sonne.
Iudgement, in ſcourging ſinne with a curſe.
Mercy, in that puniſhing our ſinnes, yet he doth it not in our ſelues (who were not able to beare it) but in his Sonne, who is both willing and able to ſuſtaine it.

Or to conclude, we may further anſwere thus: Faith is the hand & inſtrument whereby we are aſſured, of the remiſſion of ſinne, and conſequently of eternall Saluation: and that the Lord will race our ſinnes out of the booke of accompt, ſo that they ſhall be forgotten, and forgiuen, neuer more to be remembred, to be imputed, *ne nominari quidem*, not ſo much as to be once mentioned, and therefore they are called *peccata tecta*, ſinnes hidden, ſinnes couered, *Pſa.* 32. 1.

And this faith aſſureth vs, that he is

The good Samaritane, who hath wine and oyle for our deadly wounds.

The carefull ſheepheard, that diligently ſeeketh vp the loſt ſheepe.

The pitifull creditor, who forgaue vs ten thouſand tallents.

The louing Father, who at all times is readie to receiue the Prodigall ſonne.

The true Serpent, a preſent helpe for all thoſe that looke vpon him by faith, being ſtung to death by ſinne.

The Lambe of God, that taketh away the ſinnes of the World, Ioh. 1.

So that the cloſe of the whole point of remiſſion of ſinnes, is this; We muſt know, that there is no ſatisfaction, *prater meritum Chriſti*, and therefore, whatſoeuer we doe, in way to obtaine remiſſion of ſinnes; we muſt doe it, as *Mary* heere, and as all the godly elſe do, *per modum obedientiæ, non per modum ſatisfactionis*, as we haue ſaid.

Let me I pray you, adde heereunto one extrauagant Obſeruance more, ſo I will make an end, *viz.*

When the commandement came, ſinne reuiued, when the ſpirit of God once reuealeth to vs the true ſence and meaning of the Law; and hath taught vs to compare our actions therewith; then ſinne rouzeth it ſelfe and reuiueth, yea that ſinne that lay hid before in ſecuritie, and as it were couched in his furrow, doth now appeare. This reuiuing of ſin,

bringeth a ſhame with it, the ſhame of ſi
bringeth ſorrow for it, and the ſorrow for
doth afford amendment of life with it. An
yet though this practiſe be neuer ſo profita
ble, be neuer ſo comfortable, yet we finde
true by woful experience, that we can leaſt o
al endure to ſee our ſinne, to know it, or to b
reproued for it. To be ſorrie for our ſins, is a
enterance to repentance, to raiſe vp our ſelue
by faith to remiſſion is the conſummation.

By ſorrow to acknowledge thy ſinne, t
accuſe thy ſelfe, to deteſt the one, and to con
demne the other, is an ingredient: by Faith
to aſpire, and to attaine to grace, is the con
fection. But when Chriſt is laid hold on by
faith in Repentance, whereby ſinnes are re
leaſed and the Holy-Ghoſt giuen, that is the
perfection.

And in whomſoeuer the Holy-Ghoſt doth
thus gratiouſly reſide, the outward workes
which flow from ſuch a Repentance (as his
liuely and gratious effects) doe ſeale it before
men, teſtifie it in our ſelues, and approue it
before God, that we are his Children. For
which rich mercy, and vnutterable grace, we
aſcribe as duly doth belong to this ternall,
eternall maieſtie, all honor and glorie, now
and for euermore.

FINIS.